

LINGUISTIC SURVEY OF INDIA.

Vol. VI.

SPECIMENS OF THE LANGUAGE

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LINGUISTIC SURVEY OF INDIA.

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.

COMPLIMENTARY

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CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1905.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I Tibeto-Burman languages of Tibet and North Assam.
 - „ II Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages
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- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the “Non-Sanskritic” languages)
- „ IX. Indo-Aryan languages, Central group
 - Part I. Western Hindī and Panjābī.
 - „ II. Rājasthānī and Gujarātī.
 - „ III. Himalayan languages
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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MAP

Map illustrating the Dialects of Marāṭhī	To face page 1
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *oi*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>	उ <i>ra</i>	ऋ <i>ṛha</i>	ळ <i>ḷa</i>	ळ <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमः *kramah*. Anusvāra (◌̣) is represented by *m*, thus सिद्ध *simh*, वंग *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangsa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	ح <i>ch</i>	ذ <i>ḍ</i>	ز <i>z</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ذ <i>z</i>	ر <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	ک <i>kh</i>		ج <i>ch</i>	ص <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ت <i>t</i>				ط <i>z</i>	گ <i>g</i>
				ل <i>l</i>	
				م <i>m</i>	
				ن <i>n</i>	
				و <i>when representing anusvāra</i>	
				in Deva-nāgarī, by ~ over	
				nasalized vowel	
				و <i>or v</i>	
				ه <i>h</i>	
				ی <i>y</i> , etc.	

Tanwīn is represented by *n*, thus فاوران *fauran*. Alf: maqsūra is represented by *ā*;—thus, داوآ *da'awā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus, گوند *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) चहूँ *chūh*; कर् *kar*, pronounced *kor*; (Bihārī) देखि *dēkhi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāthī (ॢ), Pushtō (ڄ), Kāśmīrī (ټ, ټ), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*
- (b) The *dz* sound found in Marāthī (ड), Pushtō (ځ), and Tibetan (ལ) is represented by *dz*, and its aspirate by *dzʰ*
- (c) Kāśmīrī ټ (ټ) is represented by *ñ*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Pushtō ڄ or ڄ are represented by *n*.
- (e) The following are letters peculiar to Pushtō :—

ځ *t* ; ځ *ts* or *dz*, according to pronunciation ; ځ *d* ; ځ *n* ; ځ *zh* or *g*, according to pronunciation ; ځ *sh* or *lh*, according to pronunciation ; ځ or ځ *n*.

- (f) The following are letters peculiar to Sindhī :—

ڄ *bb* ; ڄ *bh* ; ڄ *th* ; ڄ *t* ; ڄ *th* ; ڄ *ph* ; ڄ *jj* ; ڄ *jh* ; ڄ *ch* ; ڄ *ñ* , ڄ *dh* ; ڄ *d* ; ڄ *dd* ; ڄ *dh* ; ڄ *k* ; ڄ *kh* ; ڄ *gg* ; ڄ *gh* ; ڄ *n* ; ڄ *n*

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, " " " *a* in *hat*.

ē, " " " *e* in *met*.

ō, " " " *o* in *hot*.

e, " " " *é* in the French *état*.

o, " " " *o* in the first *o* in *promote*.

o, " " " *ō* in the German *schön*.

ū, " " " *ü* in the " *mühe*.

th, " " " *th* in *think*.

dh, " " " *th* in *thus*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (K)hōwān *āssistat*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

THE SOUTHERN GROUP.

MARĀTHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz*, Marāthī.

The Southern Group

Marāthī with its sub-dialects occupies parts of three provinces, *viz*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the

Area in which spoken,

principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāthī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the

Political Boundaries

Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēsi. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Halbi dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Tehga. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāthī has to its north, in order from west to east, Gujarātī, Khāndēsi, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we

Linguistic Boundaries.

find Eastern Hindī, Gōndī, and Telugu Halbi, which is separated from Marāthī by Chhattisgarhī and Dravidian languages, merges into Oriyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōndī, Telugu, and Kanarese.

dialectic differences within the Marāthī area are comparatively small, and there is only one real dialect, *viz*, Kōnkanī. There are, of course, everywhere local varieties, and these are usually honoured by

Dialects.

a separate name. On the whole, however, Marāthī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāthī of the Dekhan, the Marāthī of Berar and the Central Provinces, and the Marāthī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kunbis of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāthī gradually merges into Kōnkanī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāthī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāthī we find some smaller dialects, such as Kāthōdi, Vārli, Vādral, Plud'gi, and Sāmvedī, which in several points agree with Gujarāti-Bhili. The Khāndēsi dialect of Khāndesh, which has hitherto been classed with Marāthī, has in this Survey been transferred to Gujarāti. It contains a large admixture of Marāthī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēni than to Māhārāshṭrī which latter Prākṛit is derived from the same base as modern Marāthī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bi, Bhuñjiā, Nālari, and Kamārī, which have been so largely influenced by Marāthī that it has been found convenient to deal with them in this connection, though they are no true Marāthī dialects.

Marāthī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāthī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāthī as their home language. The details will be found under the different forms of Marāthī; the total number of speakers of the various forms of the language within the Marāthī territory is as follows:—

Marāthī of the Dekhan	6,193,083
Marāthī of Bernr and the Central Provinces (including the Nizam's dominions)	7,677,132
Marāthī of the Konkan	2,350,817
Konkani (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL	17,780,061

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāthī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāthī and Kōṅkanī were separately returned. The figures for those districts where Marāthī and Kōṅkanī were spoken as foreign tongues were as follows:—

Marāthī spoken abroad in	Number of
Ajmere-Merwara	1,601
Andamans	213
Assam	85
Bengal and Fendatories	909
Burmah	565
Cooch	2,621
Madras	123,530
Mysore	65,356
Punjab and Fendatories	551
Quettah	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Fendatories	7,414
TOTAL	225,225

Kōṅkanī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken	Number of speakers
Mysore	4,165
Rajputana	47
Chanda	20
Coorg	2,129
Total	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekkan	6,193,083
Bera and Central Provinces	7,677,432
Konkan	2,350,817

Marāṭhī spoken abroad	16,221,342
	225,225

TOTAL MARĀTHĪ 16,446,557

Kōṅkanī spoken at home	1,559,020
Kōṅkanī spoken abroad	6,362

TOTAL KŌṢKANĪ 1,565,391

GRAND TOTAL 18,011,948

The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Saurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshtra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshtra was considered to be the base of the most important literary Prakṛit, the so-called Māhārāshtrī. The South-Indian author Dandin (sixth century A.D.), expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshtra.* And the oldest work in Māhārāshtrī of which we have any knowledge was compiled at Pratishthāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshtrī from the vernacular of Mahārāshtra, or, in the terminology of the Prākṛit grammarians, the Māhārāshtra Apabhramśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kātyāyana's 1. 35, *Mahārāshtrī āyām bhāṣāḥ prakṛishṭarā Prākṛitah* viduḥ.

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāthī and Māhārāshtrī from the same base are of two kinds. In the first place it is argued that Māhārāshtrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāthī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadhī dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshtrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākṛits, the analogy which certainly exists between Marāthī and eastern vernaculars could no more be adduced against deriving Marāthī and Māhārāshtrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshtrī and Śaurasēnī to the test.

Our knowledge of the Prākṛits is to a great extent based on the Prākṛit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākṛits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākṛits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākṛit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākṛits by the grammarians is not complete, and must be supplemented from the Prākṛit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshtrī and Ardhamāgadhī. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākṛit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākṛits.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhī as against Māhārāshtrī and Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākṛit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākṛits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāthī *kumbhār*, Sanskrit *kumbha-(h)āra*, a potter, Marāthī *talē*, Sanskrit

ta-ḍā(g)a, a tank; Marāṭhī *sāy*, Sanskrit *sā(ch)*i, a needle; Marāṭhī *nōw'nō*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bṛ*, Sanskrit *bī(j)a*, a seed; Marāṭhī *ṣam(bhar)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a fool, and so on.

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Māhārāṣṭrī and Ardhamāgadhī *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāṣṭrī and Ardhamāgadhī were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāṣṭrī in certain words, but the manuscripts freely write *d* in Māhārāṣṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *īa* in Śaurasēnī and Māgadhī, but *īja* in the other dialects. Thus, Sanskrit *krīyate*, Śaurasēnī and Māgadhī *kariadi*, Māhārāṣṭrī and Ardhamāgadhī *karijjai*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *īyyadi*, which is a variant of *ījjadi*, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *īa* in Śaurasēnī and Māgadhī and in *īna* in Māhārāṣṭrī and often also in Ardhamāgadhī. This latter dialect has, however, several other forms. Thus, Māhārāṣṭrī *hasīāna*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *n*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oriyā, while other languages use forms derived from the old participles ending in *īa*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākṛit dialects into a western group, *viz.*, Śaurasēnī-Māhārāṣṭrī, and an eastern, *viz.*, Māgadhī. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *ḥ* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Dhakṛī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *ś* in Sanskrit, and a palatal *ṣ*, corresponding to Sanskrit *ṣ*; thus, *daṣa*, ten; *puliṣassa*, Sanskrit *puruṣasya*, of the man. Dhakki also seems to use *j* like the western Prākṛits. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpita*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākṛits into a western and an eastern group is based on the supposition that Śaurasēni and Māhārāṣṭri are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākṛits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēni has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāṣṭri is full of provincial words; the inflexional system of Śaurasēni has nothing of the rich variety of forms which characterizes Māhārāṣṭri. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāṣṭri agrees with Ardhamāgadhi. The close connection between these two Prākṛits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēni.

Ardhamāgadhi is the link which connects Māhārāṣṭri with Māgadhi. This latter Prākṛit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāṣṭri and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāṣṭri and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēni. Thus, *vināśa*, Sanskrit *vināśāya*, in *ō* — to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttaśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēni only *puttassa*, of the son; *mukhē*, Sanskrit *mukhē*, in the mouth; *kūramm*, Sanskrit *kūpī*, in the well, *kulāham*, Sanskrit *kulē*, in the family. Śaurasēni has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēni is confined to the first person singular, is used more freely in Māgadhi; optatives such as *karoyyā*, I may do, occur in Māgadhi as well as the Śaurasēni forms *karāṃ* or *karā*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēni.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshtrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshtrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākṛits into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshtrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshtrī and Marāthī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshtrī and Marāthī are based on the same form of speech just as the two names, Māhārāshtrī and Marāthī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāthī agrees with Māhārāshtrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Marāthī and Māhārāshtrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshtrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindi.

Māhārāshtrī has been preserved in two slightly varying forms, the chief language of Prākṛit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshtrī, and was perhaps based on the vernacular spoken in Surāshtra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshtrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāthī with Māhārāshtrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākṛits. It will be necessary to base our conclusions on those facts in which the old Prākṛits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshtrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Marāthī *kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

Haridrā, turmeric, often becomes *haliddi* or *haladdi* in Māhārāshtrī. Compare Marāthī *halad*, dative *hal'di-lā*, rural Hindi *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *ṛita*, Māhārāshtrī and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi

kada), but Śaurasēnī usually *kida*, done; Sanskrit *ghṛita*, Māhārāṣṭrī and Ardhamāgadhī *ghaa*, but Śaurasēnī and Māgadhī *ghida*, clarified butter. Similarly we find Marāṭhī *lālē*, i.e., *laya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākṛits. Thus, Māhārāṣṭrī *machehar* and *majjar*, Sanskrit *mādyati*, he grows mad:

Consonants

Māhārāṣṭrī *vachehar* for *vajjar*, Sanskrit *vrajati*, he goes

Compare Marāṭhī *maṣṇē* (Hindi *maṣṇā*), to swell; Kōṅkanī *voḷgā*, to go.

The aspiration has been transferred in the Māhārāṣṭrī and Ardhamāgadhī *gheltum*, Sanskrit *grahītum*, to take Śaurasēnī has *genhidum*. The base occurring in the Māhārāṣṭrī and Ardhamāgadhī forms has only survived in Marāṭhī. Compare *ghēl'tē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāṣṭrī, Ardhamāgadhī, and also in Māgadhī, than in Śaurasēnī. Compare Māhārāṣṭrī and Ardhamāgadhī *dasai*, Sanskrit *daśati*, he bites, *dahai*, Sanskrit *dahati*, he burns; *dōla*, an eye (compare Sanskrit *dōla*, oscillating), *dollai*, Sanskrit *dolāyatē*, he swings; *dōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *daṣṇē*, to bite; *dāhō* (poetical), heat; *dāḍṇē*, to be hot; *dōlā*, an eye, *dōh'tā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *lshētra*, Māhārāṣṭrī and Ardhamāgadhī *chhetta*, Marāṭhī *lēt*, but Śaurasēnī *khetta*, Hindi *khēt*, a field; Māhārāṣṭrī *kira*, Marāṭhī *kīr*, but Śaurasēnī and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāṣṭrī *gadḍaha*, Marāṭhī *gāḍhav*, but Śaurasēnī *guḍḍaha*, Hindi *gadhā*, an ass, Sanskrit *pañchāśat*, Māhārāṣṭrī *pamāsam*, Marāṭhī *pamās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāṣṭrī and Śaurasēnī. The same is the case in old Marāṭhī, thus,

Nouns and Pronouns

rārō, a king; *nandanu*, a son. The final *u* in the latter form

is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāṣṭrī and Ardhamāgadhī, but only in *inō* in Śaurasēnī; thus, *aggissa* and *agginō*, Sanskrit *agnēh*, of the fire, *hatthissa* and *hatthinō*, Sanskrit *hastinah*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthīś*.

With regard to pronouns we may note that the typical Māhārāṣṭrī forms *majjha*, my; *tujjha*, thy, have survived in Marāṭhī *māḍḥā*, my; *tudḥā*, thy.

Verbs

The Marāṭhī verb shows something of the same richness as the Māhārāṣṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē	indriyā	ādhīna	hōijē,	taī	śitōśhnā-tē
see	of-senses	dependent	he may-become,	then	cold-and-heat
pāvijē	āni	sukhadukhī	ākahjē	āpana-pē;	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself;	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānārṇav*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābhⁿē*, to be got; *disⁿē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precativē, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhaⁿjē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshtrī passive ending in *ijai*, while Śaurasēnī has *iadi*.

Marāṭhī infinitives such as *mārⁿē*, to strike, are directly derived from Māhārāshtrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshtrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarāṭī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshtrī *maē kariavam*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ñē* and *u-niā*, i.e. *ñē* + *niā*, is derived from the corresponding Māhārāshtrī form ending in *ūna* and *um*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kritvā*, Māhārāshtrī *kariūna*, *kariūm*, Marāṭhī *karⁿē*, *karumā*, *karūn*, but Śaurasēnī *karia* and *kadia*.

We may add the frequency with which the suffix *illa* is used in Māhārāshtrī and probably all eastern Prākṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshtrī and Ardhamāgadhī *chāa*, *chia*, *chcha*, Marāṭhī *chi*, *ṭe*, Chhattisgarhī *ēch*, but Śaurasēnī *jēva*, Gujarāṭī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshtrī Prākṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhārāshtra Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same

Place of Marāṭhī in reference to other Indo Aryan vernaculars

general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshtra Apabhramśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarāṭī, Rājasthānī and Western Hindi on the other, is very sharply marked. In the west we see that Gujarāṭī Bhīlī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vādval, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halbi dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Oriyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāthī to the Inner Group.

It has already been stated that Marāthī in some points agrees with the languages of the inner group. The principal

ones are as follows :—

The pronunciation generally. In Kōṅkanī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkanī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāthī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show. Some Marāthī dialects only know the dental *s*.

The pronunciation of the palatals as *ṣ*, *ṣ̣*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāthī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāthī and of eastern vernaculars.

On the other hand, *v* and *ḍ* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāthī has a cerebral *ṛ* like Rājasthānī, Gujarātī, Pañjābī, and also Oriyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāthī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkanī. The nominative plural ends in *ē* as in Western Hindī.

Marāthī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkanī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkanī *hāṇ*, Gujarātī *hū*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshtrī.

Marāthī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāthī has also a *v* marker like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāthī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshtrī agreed with Śaurasēnī.

In other points Marāthī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

Relation of Marāthī to the Outer Circle

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshtrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pahārā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be added in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshtrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshtrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōnkanī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēs*, it was done (by thee); *sāṅgilān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *illa* which played a great rôle in Māhārāshtrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māyṛā* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōnkanī. The oldest instance of its use in the *māyṛā* way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidō*, I used to sleep, but *nidzal*, I shall sleep; Karhādī *mārēṭi*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshtrī future forms such as *karilisi*, thou wilt do; *karihii*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāthī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāthī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāṣṭrī Prākṛit.

In many points Marāthī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *māḍḍhā*, my; *tudḍhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ān* (compare, however, Oriyā), and so on.

The position of Marāthī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāthī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāthā country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Dandin, as far superior to the artificial style of the east, the Gaudiyā Rīti. The old Māhārāṣṭrī lyrics fully justify this praise, and later poets such as Rājasekhara proudly mention Māhārāṣṭra as *Sarasatī-janma-bhūh*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāṣṭra. We must be content to give a short account of the later literature in Marāthī.

The revival of literature in the Marāthā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāthī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāthī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāthī literature and the development of the Marāthī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Panthan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāthī literature seems to be connected with the Vishnuit reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishnu, or, as he calls him Vithōbā, meets us in the *Abhangs*¹ of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvari* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A. D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Pīṭhaka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Rīgvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāna*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyana*, the *Rukmini-Svayamvara*, the *Svātmāsukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhji, the father of Śīvajī, and is spoken of as an ardent student of the *Dnyānēśvari*.

His daughter's son was Mukṭēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvanākhyāna*, and, according to tradition, also a *Rāmāyana*.

We have now come down to the time of Śīvajī, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyan to Rāmdās. Śīvajī is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāśbōdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōkas*.

†. Tukānām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Vithōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahipati.

¹ '*Abhang*' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Pandit (died 1673), a Rīgvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōṛī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyana*, the *Bhāgavata*, and so on.

Śrīdhara (1678-1728), the most copious of all Marāthī poets, was a Brāhman from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purānas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratapa*, *Śivalilāmṛta*, and so on.

Amṛtarāya, who was a Dēśastha Brāhman, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śighrakavi*,¹ and wrote also in Hindostānī. His works are partly based on the Purānas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛtarāya was Mōrōpant or Mayūra Pandit (1729-1794), a Kāñhādā Brāhman from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāthī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāthī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyanas*, a *Mayūrakēkārālī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhman of the Rīgvēdins from Tahraabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalilāmṛta*, the *Santavijaya*, the *Santalilāmṛta*, are usually described as the Acta Sanctorum of the Marāthās. They are partly based on older works by Nābhāji and Udbhavachūdgaṇ, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purānas, the Mahābhārata, and the Rāmāyana. It is not, however, possible to enter into details.

Almost all the Marāthī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāthās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Saltasāi* of Bāla. In modern Marāthī the erotic poetry is principally represented by the so-called *Lāvanīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvanīs* we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bāji Rāō, the last Peshwa, and Rāmjōshi (1762-1812), a Dēśastha Brāhman from Sholapur. In this connection we may also mention the *Naukā Krīdan* of Viśvanāth, and the *Anangarang* of Kalyāna Mala.

¹ A *śighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an improvisatore or extemporising poet.

The feats of the national heroes from Śīvajī and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Pētāl Pantprīṭi*, the *Siṃhāsana Battikī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

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A.—Early references.

Mahārāshtra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṃhitā*, v, 61. The reference to the language of Mahārāshtra as the base of the principal Prākṛit in Dandin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albiūnī, and to Ziān-'d-din Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshtrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i.e., the Prākṛit language, instead.

Later authors, such as Rāmatarakavāgīśa and Kramadīśvara, mention a dialect called Dākshināṭyā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshināṭyā is, in the Sāhitya Darpana stated to be identical with Vaidarbhiḱā, the vernacular of Berar. Dākshināṭyā is usually mentioned together with Māgadhī and Aīdhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshināṭyā has any characteristics of its own. On the contrary, Mārkaṇḍeya expressly states that Dākshināṭyā is not a separate dialect, *lakṣanākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshināṭyā and Vaidarbhiḱā. They may, or may not, correspond to the modern Dakṣiṇī and Varṇādī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshināṭyā and Vaidarbhiḱā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A D 1115-8, and an inscription of some extent is dated A D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 313 and f.; Vol vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshināṭyās, or Southerners, occurs in the *Michelihaḱatikā*, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshināṭyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c, and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great"—Friar Jordanus, 41'

The same authority also reproduces the earliest mention of the Marāthī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

'1673 "They tell their tale in Moratty by Profession they are Gentues"—Fryer, 174'

Other old references to the Marāthīs and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkani form of Marāthī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkanī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkani Standard below, p. 65.

The Kōṅkanī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāthī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāthī. In reality, however, these are only the two common characters used in writing Marāthī, Balabande corresponding to the Bālbōdh and Marāthī to the Mōḍī character.

Marāthī does not seem to be represented in the translations of the Lord's Prayer published by Joh Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāthī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Jacroziannus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāthī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalscher Sprachmeister* of Johann Friedrich Fritze. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Muller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dēvanāgarī* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāthī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāthī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkanī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marāthica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marāthica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kasl.* Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāthi.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hevras y Panduro, a Spanish Jesuit from Gahzia, also dealt with Marāthi in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotta con Prolegomeni sopra più di el Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāthi portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicale in più di trecento Lingue e Dialectti*. It contains a Marāthi version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāthi version, after the Catechism, mentioned above.

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The Scriptures were partly translated into Marāthi by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807, the prophetic books in 1821. A Kōnkanī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Kōnkanī. See pp 65 and 166.

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In Kōṅkanī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tad-

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bhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavaṣṣhave, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry: *gambhīr*, deep, instead of his *gahīru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—'Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kōṅkanī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *toṣṣā*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīn*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred: thus, *ṭṣāḷ'ṇā*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent, thus, *kar'eat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār'khavat*, resemblance; *var'tav'lā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar'lā*, he forgot; *kol'kal'nē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard, thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded, thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmins of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father, *sāṅgit'lē* and *sāṅgit'lā* or *sāṅgit'lā*, it was said; *mhanēn*, *mhanān*, or *mhanan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, infelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmins of Karwar, however, final *i* and *u* are quite common.

I and *u* are always long in the penultimate of words ending in a silent *a*; thus *mārīt*, striking; *lākūl*, wood; *ūs*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *unt*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *ū* of the penultimate are shortened or changed to *°*; thus, *mārīt*, striking, *mārītā* or *mār[°]tā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hātās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *bullo*.

Ē is commonly pronounced as *yē*; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēnē*, to come; *yēthē*; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāthī country. *Ē* is commonly interchangeable with *yā*; thus, *tē*, or *tyā*, *vēlēs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śem-bhar*, hundred.

The Anusvāra is commonly written before sibil consonants in order to denote the nasal corresponding to the consonant. Thus, *उंट unt*, a camel; *मांडी māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *आत*, inside; *भौं*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ*, *ṝ*, respectively. Thus, *saṣṣār*, the world, *saṣṣār*, destruction of the universe; *saṣṣog*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostānī, and in Marāthī words before *i*, *ī*, *ē*, and *y*; thus, *chand*, fierce; *jamā*, collected; *chikhal*, mud; *bāpā-chē* *ghar*, the father's house; *māghyā* *gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākṛit *chattāi* and *chaurō* probably through the steps *chaāri*, *chyār*; compare *ghōdyās* from *ghōdaassa*, *ghōdaās*, to a horse. The numeral 'forty' is usually pronounced *tālīs*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tālākar*, a servant; *džānē*, to go; *džē* (Konkan), which

ñ is pronounced as *ṇy*, or, in the Konkan, as *gy*; thus, *ṇyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *r* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōrā* and *ghōrā*, a horse. We may compare the change of *ḍ* to *l* between vowels in Māhārāṣṭrī-Prākṛit; thus, Sanskrit *taḍāga*, Māhārāṣṭrī *talāa*, Marāthī *talē*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *l*; thus, *ghōlā*, a horse, *džavād*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāṇī*, water. It has often been stated that the cerebral *n* is more common in the Konkani. This statement, however, only applies to the Kōnkanī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ऋ) as well as a dental (ण) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*; thus, *kāl*, Māhārāṣṭrī *lātō*, time; *phāl*, Māhārāṣṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong: thus, *gāv*, a village, pronounced almost as *gāū* or *gāū*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śil*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śem-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śesh*, rest; *śosh'nē*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand; *māḍz*, Prākṛit *majjha*, waist; *sāṅg'yē*, Prākṛit *samghai*, to say. In the Southern Konkani and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavī*, a poet; *matī*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *dhint*, wall:—strong, *ghōḍā*, horse; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākṛit *ghōḍau*; *mōtī* to a Prākṛit *mottiam*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *mān'sē*, people. In the Konkani the neuter singular is commonly used to denote females before the age of puberty; thus, *chēdā*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāt-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively; thus, *mul'gā*, a boy; *mul'gī*, a girl; *mul'gē*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē*, horses.

Most feminine nouns add *ā* in the plural; thus, *jībh*, a tongue, plural *jībhā*; *ghōdi*, a mare, plural *ghōdyā*, *bāy^alō*, a woman, plural *bāy^alā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a*, form their plural in this way. They are derived from Prākṛit bases ending in *ā*; thus, *jībh*, a tongue, goes back to a Prākṛit *jībhbā*. In Prākṛit there was also a large class of feminine nouns ending in *i*. This final *i* must be dropped in Marāthī, and these old *i*-bases, therefore, look exactly like old *ā*-bases. Thus, *jībh*, a tongue, Prākṛit *jībhbā*; *mūth*, a fist, Prākṛit *mutthī*. These two classes are, however, distinguished in declension, and the old *i*-bases form their plural, not in *ā*, but in *i*. thus, *bhūt-i*, walls, *ūl-i*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēt*, a meeting, from *bhētⁱnē*, to meet, *thēr*, a deposit from *thērⁱnē*, to deposit, and so forth.

Some feminine nouns ending in *ī* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *talē*, a tank, plural *talī*; *ghar*, a house, plural *gharē*; *mōtī*, a pearl, plural *mōtyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *lavi*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākṛits. The most common of these old forms is a dative ending in *s*, thus, *bāpās*, to a father. *Bāpās* is derived from Prākṛit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākṛits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mulⁱgyās*, to daughters. The original force of a genitive can still be seen in the Konkani where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkani we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāulī*, by the crew; *īśvarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *i*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *lavi*, a poet, obl. sing. *lavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōdā*, a horse, obl. sing. *ghōdyā*, obl. plur. *ghōdyā*; *talē*, a tank, obl. sing. *talyā*, obl. plur. *talyā*. *ē* is often substituted for *yā*, thus *ghōdē-lā*, to the horse. *Rājā-lā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-ladē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōtī*, a pearl, obl. plur. *mōtyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *tsākū*, a pen-knife, obl. plur. *tsākū*. In other bases ending in *ū* the oblique form often ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt'vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ā*, especially all diminutives, add *ū*, plur. *yā*; thus, *kar'dā*, a kid, obl. *kar'dū*; plur. *kar'dē*, obl. *kar'dyā*. In the Konkani both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lāqū*, a cake, obl. *lād'vā*.

The oblique singular of feminine nouns ending in *ī*, *ā*, and *ō* is like the base; thus, *gādī*, a cart, obl. *gādī*; *bāy'kō*, a wife, obl. *bāy'kō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *i* form the oblique base in *ē*; thus, *jīb'h*, tongue, obl. *jīb'hē*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkani, and feminine *ī*-bases in Kōnkanī. Thus, *dzalū*, a leech, obl. *dzalū* and *dzal'vō*; *rānī*, a queen, obl. *rānyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kadē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gādyā*, carriages, obl. *gādyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *kā* may be added. Thus, *bāpā-hī-kadē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every piec; *gharan-ghar*, every house

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās'hyā āmbā-lā kāy mē khānē*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ō*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāng'lā mānūs*, a good man; *tsāng'lyā bāy'kā*, good women; *tsāng'lē mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāng'lyā mul'gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar'tsā* belonging to the house

Verbs.—Verbs are quoted in the form of the verbal noun ending in *nē*; thus, *kar'nē*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past, thus *kar'ē*, I used to do. In the negative it expresses unwillingness in the past, thus, *tō gharāt dāi-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *kar'ī*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī ul'h'tō*, I rise; *mī ul'h'tō*, I rose; *mī ul'hāō* or *myā ul'hāē*, I should, or may, rise

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar'tō*, he does; *tī kar'tō*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gālā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī ul'h'tō*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchīl* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul'gā pōthī vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul'gā-nē pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmant prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tuā-lā mārīlē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkani, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsātālē* means 'to be gone,' *cundum*; and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā ūhāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō ūhāvā*, he may, or might, rise; *tī ūhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap'ādī na karāvā*, sin should not be committed; *myā vātāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar'nē*, to pass over, *padh'nē*, to study; *pāv'nē*, to obtain, *pinē*, to drink; *bōl'nē*, to speak; *mhan'nē*, to say, *lēnē*, to put on; *isar'nē*, to forget; *śik'nē*, to learn; *samad'ē*, to understand, *har'nē*, to loose, etc. Thus, *tō bōl'lō*, he said; *tī dhadā śik'li*, she has learnt her lesson.

The Marāthī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārit*, striking; *ūhat*, arising; *mārīlā*, struck; *ūthēlā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *ī* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī ūthēn*, or *ūthān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces and the Konkani.

The terminations of the various persons will be found in the Skeleton Grammar on pp 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōnkanī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkanī; thus, *āhāt*, Kōnkanī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkanī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōnkanī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār'siv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāngit'lān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek; Berar *tō, tē, yētē*, he, she, comes; Nagpur *tē dātāt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāh'rī sōdilyā-var*, your service left-on, on having left your service; *tujhī āi vār'tyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh'vyās tsālā*, go to see the garden; *vātsāv'yā-chē pustak*, a book to read; *mī mārāv'yā-tsā nīhē*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār'yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ān*; thus, *karān*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōnī*, *ōniyā*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal'nē*, to drop; *gāl'nē*, to strain: *tsar'nē*, to graze; *tsār'nē*, to cause to graze, to feed: *paq'nē*, to fall; *pāq'nē*, to fell: *tut'nē*, to be

broken; *tōḍṇē*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tṣā uddhār hōil*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārīlā ḍṣāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhavṭē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhanṇjē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

B.—Finito Verb.

FIRST CONJUGATION.—*Uth'nē*, to riseInfinitive, *uth'nē*.Verbal Noun.—(1) *uth'nē*; (2) *uthāyās*, *yā-lā*, *yā-chē*; (3) *uthāyās*, *yā-lā*, *yā-chē*; (4) *uth'lē*.Participle, Pica, *uthat*, Part, *uth'lā*, *uth'lilā*, Future, *uth'nār*, Noun of Agency, *uth'nārā*.Conjunctive Participle, *uthān*, having risen
Adverbial Participle, *uth'lā*, *uth'lā-nā*, while rising.

		Present, I rise, etc	Past, I rose, etc	Past habitual, I used to rise, etc	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc
						Active construction.	Impersonal construction	
Sing	1	<i>uth'lō</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uth'lō</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uthlē</i>	<i>uthān</i> .	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>myā</i>	} <i>uthāvē</i> <i>uthā</i>
	2	<i>uth'lōs</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uth'lās</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uthlē</i>	<i>uth'āl</i> .	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>tiā</i>	
	3	<i>uth'lō</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uth'lā</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uthlē</i>	<i>uth'lī</i> .	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>tyā-nē</i>	
Plur	1	<i>uth'lō</i>	<i>uth'lō</i>	<i>uthlē</i>	<i>uthlē</i>	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>āmā</i>	} <i>uthāvē</i> <i>uthā</i>
	2	<i>uth'lā</i>	<i>uth'lā</i>	<i>uthlē</i>	<i>uthāl</i> .	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>tyā-nē</i>	
	3	<i>uth'lā</i>	<i>uth'lā</i> , f. <i>-lē</i> , n. <i>-lē</i>	<i>uthat</i>	<i>uth'lī</i> .	<i>uthāvē</i> , f. <i>-vī</i> , n. <i>-vī</i>	<i>tyā-nē</i>	

Present Definite, I am rising, etc, *mī uthat āhē*, etc.Imperfect, I was rising, etc, *mī uthat hōlē*, f. *hōlē*, n. *hōlē*, etc.Present habitual, I usually rise, etc, *mī uthat āhē*, f. *-lē*, n. *-lē*.Perfect and Pluperfect, formed by adding, respectively, *āhē* and *hōlē* to the Past tense, thus, *tū uth'lā āhē*, thou hast risen, etcPast Conditional, had I risen, etc, *mī uth'lē*, etc, inflected like the Past tense.SECOND CONJUGATION.—*mār'nē*, to strikeParticiples, Present, *mārit*, Past, *mār'lā*, Future, *mār'nār*.

		Past, I struck, etc		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.	
		Passive construction.	Impersonal construction.			Passive construction	Impersonal construction
Sing.	1	<i>myā</i>	<i>myā</i>	<i>mār'i</i>	<i>mārīn</i> .	<i>myā</i>	<i>myā</i>
	2	<i>tvī</i>	<i>tvā</i>	<i>mārīs</i>	<i>mārīl</i> .	<i>tvā</i>	<i>tvā</i>
	3	<i>tyā-nē</i> , etc	<i>tyā-nē</i> , etc	<i>mārī</i>	<i>mārīl</i> .	<i>tyā-nē</i> , etc	<i>tyā-nē</i> , etc
Plur	1	<i>āmā</i>	<i>āmā</i>	<i>mārī</i>	<i>mārī</i>	<i>āmā</i>	<i>āmā</i>
	2	<i>tyā-nē</i>	<i>tyā-nē</i>	<i>mārī</i>	<i>mārī</i>	<i>tyā-nē</i>	<i>tyā-nē</i>
	3	<i>tyā-nē</i>	<i>tyā-nē</i>	<i>mārī</i>	<i>mārī</i>	<i>tyā-nē</i>	<i>tyā-nē</i>

S is often added in the second person singular of the Past tense, thus, *tū gōv'nēnāl kṛī*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mārīlē*, etc, I strike, *mār*, strike.C.—Irregular Verbs.—Verbs ending in vowels and in *l* form their present after the first and then future and habitual past after the second conjugation. Thus, *dētā*, I give, *yān*, I shall come, *yā*, he usually came. Those ending in *ā* form their past in *lā*, thus, *rāhīlā*, he remained. In the verb *hōnē*, to become, *hō* is changed to *ch* before *ā*; thus, *vāchā*, become yeSome verbs form their Past in *āl*, thus, *vāhāl*, he went out; *mānālā*, he said. *T* is inserted before *lā* in *ghēvāl*, to take, *ghālāl*, to put, *dhūvāl*, to wash, *baghālāl*, to see, *māg'nāl*, to ask, *sāg'nāl*, to tell, thus, *ghālāl*, *ghālāl*, *dhūvāl*, *baghālāl*, *māg'nāl*, *sāg'nāl*. *T* is inserted in *khanālāl*, to dig, *mānālāl*, to say, *hānālāl*, to say, thus, *khanālāl* and *khanālāl*; *mānālāl* and *mānālāl*, *hālāl*. Roots ending in *i* add *āl*, thus, *pyālāl*, to dance (root *pi*). *bhāyālāl*, to fear (root *bhā*). So also *lōnāl*, to weep, Past *lōnāl*. *Kar'nāl*, to do, forms *kālāl*; *mār'nāl*, to die, *mālāl*, *dēnāl*, to give, *dālāl*. Irregulars are *hōnāl*, to become, Past, *ghālāl*, and *ghālālāl*, *yēnāl*, to come, Past, *ālāl*; *dhūvāl*, to go, Past *ghālāl*.D.—Causal Verbs.—Causatives are formed by adding *āv*, *āv*, or *ar* roots ending in long vowels and *ā*, *ar* and *arāv* respectively. Thus, *bās'vānāl*, to cause to sit; *dāv'vānāl*, to cause to give. In the Dekkan *iv* is substituted for *ar*, and this is now generally adopted in the Imperative, thus *lārit*, let him do. Causatives follow the second conjugation.E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nāl* *bhālār* *kāhālāl*, Rāma can eat bread; *rā-lā* *ghālālāl*, I could go

MARĀTHĪ IN THE DEKHAN.

The form of Marāthī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāthī is spoken coincide with those given for the whole language towards the north. Towards the west Territory where spoken. it gradually merges into the Konkani form of the language in the hilly country which separates the Konkani from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kunbis of Poona. These mixed forms of speech will be dealt with in connection with the Marāthī of the Konkani.

Towards the east, Dēśī merges into Varhādī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāthī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhādī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kannarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts. —

Baroda	35,678
Nasik	10,671
Kadi	3,139
Amreli	2,338
TOTAL	<u>51,828</u>

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows —

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Alunadnagar	804,000
Poona	939,000
Bhoi State	153,000
Sholapur	586,000
Akalkot State	26,000
Satur	1,159,500
Satara Agency (State Anandh)	55,000
" " (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulwadi)	3,000
Southern Marāthī Jaghna	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
TOTAL	<u>6,003,558</u>

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kunbis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Deśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhi has been returned from Kanara and Saramur. The ensuing estimates of the number of speakers have been forwarded by the local authorities.—

Kanara	.	.	.	.	.	.	.	.	.	.	.	.	2,000
Saranu	.	.	.	.	.	.	.	.	.	.	.	.	800
													<u>2,800</u>	
												TOTAL	.	2,800

- In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows :—

Akola	.	.	.	.	.	.	.	.	.	.	.	.	.	.	5,000
Ellichpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	250
TOTAL														5,250	

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhinī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhni Brāhmans and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows.—

Indore	.	.	.	.	.	.	.	.	.	.	.	.	77,000
Gwalior	.	.	.	.	.	.	.	.	.	.	.	.	1,000
Bhopal	.	.	.	.	.	.	.	.	.	.	.	.	3,300
													TOTAL . 81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Garha-Mandla dynasty of Gonds, but were finally handed over to the Peshwa in 1781

and thence for some time formed part of the Marāthā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāthī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makia	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
TOTAL	9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāthī.

A Spoken as a vernacular	6,093,858
B Spoken abroad—	
Bombay Presidency	2,800
Berar	5,250
Central India	81,300
Central Provinces	9,875
	<u>99,225</u>
TOTAL	6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāthī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *kar'dū hī dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōhī jēṇāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāthī. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yēti*, she comes.

In all other respects the specimens well represent the language of Marāthī literature. A list of Standard Words and Phrases will be found below on pp 395 and ff.

MARATHI.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बावा, जो मालसत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग धोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडूं लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरें चारावयास आपल्या शेतांत पाठविलें । तेव्हां डुकरें जीं ठरफले खात असत त्यां-वर आपलें पोटा भरावें असें त्याला वाटलें । आणि कोणी त्याला कांहीं दिलें नाहीं । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकीनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बावा, मी आकाशाच्या-विरुद्ध व तुझ्या-समीर पाप केलें आहे आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । आपल्या एका चाकरा-प्रमाणें मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतलें । मग पुत्र त्याला म्हणाला, बावा आकाशाच्या-विरुद्ध व तुझ्या-समीर मी पाप केलें आहे । आणि आतां पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं । परंतु बापानें आपल्या चाकरांस सांगितलें, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजें आणि आनंद करूं । कां कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करूं लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाय व नाच ऐकिलें । तेव्हां चाकरांतील एकास

बोलावून त्यानं विचारिलें, हें काय आहे। त्यानं त्याला सांगितलें कीं, तुम्हा भाज आला आहे; आणि तो तुम्ह्या वापाला मुखरूप मिळाला म्हणून त्यानं मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा वाप वाहेर येऊन त्यास समभावू लागला। परंतु त्यानं वापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षे तुम्ही चाकरी करतों आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून तवां मला कधीं करडूँ हि दिलें नाहींस। आणि ज्यानं तुम्ही संपत्ती कजविणी-बरोबर उध्वस्य केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी साभ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणें योग्य आहे, कारण कीं तुम्हा भाज मिला होता तो फिरून जिवत झाला, व हरवला होता तो सांपडला ॥

[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnē ēkā manushyās dōn putra hōtē. Tyātil dhākātā
Certain one to-man two sons were. Them-in-from the-younger
 bāpā-lā mhanālā, 'bābā, dzō māl'mattē-tsā vātā ma-lā yāvayā-tsā
the-father-to said, 'father, what the-property-of share me-to is-to-come
 tō dō.' Mag tyā-nē tyās sampatti vātūn dili.
that give.' Then him-by to-them wealth having-divided was-given.
 Mag thōd'kyā div'sā-nī dhākātā putra sarv dāmā karūn
Then a-few days-after the-younger son the-whole together having-made
 dūr dēsāt, gēlā, āni tōthē udh'c-panā-nē vāgūn āp'li
far into-country went, and there spendthriftness-with having-behaved his-own
 sampatti udavili. Mag tyā-nē sarv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
 dēsāt mōthā dushkāl pad'lā. Tyā-mulē tyā-lā ad'tsan
in-country great famine fell. That-on-account-of him-to difficulty
 padū lāg'li; tōv'hā tō tyā dēsātīl ēkā grihasthā-dzaval
to-fall began; then he that country-in-from one householder-near
 dzāun rāhilā. Tyā-nē tar tyā-lā duk'rē tsārāvayās āp'lyā sōtāt
having-gone lived. Him-by then him swine to-feed his-own into-field
 pāthavilē. Tōv'hā duk'rē jī tar'phalē khāt-asat tyā-var āp'lē
it-was-sent. Then swine which hushs used-to-eat that-upon his-own
 pōt bharāvē asē tyā-lā vāt'lē; āni kōnī tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
 kāl'hī dilē nāhī. Nantar tō suddhī-var yēun mhanālā,
anything was-given not. Then he senses-to having-come said,
 'mājhyā bāpā-chyā kiti tsāk'rās bhar-pūr bhākar āhē, āni mī
'my father-of how-many to-servants sufficient bread is, and I
 bhukē-nē mar'tō. Mī u'hūn āp'lyā bāpā-kadō dzāun va
hunger-with die. I having-arisen my-own father-to will-go and
 tyā-lā mhanēn, "bābā, mī ākāsā-chyā-viruddh va tujhyā-samōr pāp
him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kelē āhē, āni ātā-pudhē tudzhā putra mhanāv'yās
done is, and henceforth thy son to-cause-(myself)-to-be-called
 mī yōgya nāhī. Āp'lyā ēkā tsāk'rā-pramānē ma-lā thēv." Nantar
I fit am-not Thy-own one servant-like me keep." Then
 tō utbūn āp'lyā bāpā-kadē gēlā Tēvhā tō dūr āhē it'h'yāt
he having-arisen his-own father-to went. Then he far is just-then
 tyā-tsā bāp tyā-lā pāhūn kal'val'lā; āni tyā-nē dhāūn
his father him having-seen pitied; and him-by having-run
 tyā-chyā galyās mithī mār'hī, va tyā-chē chumban ghēt'lē.
his on-the-neck embracing was-struck, and him-of liss was-taken.
 Mag putra tyā-lā mhanāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before
 mī pāp kēlē āhē Ani ātā-pudhē tudzhā putra mhanāv'yās
me-(by) sin done is And henceforth thy son to-be-called
 mī yōgya nāhī.' Parantu bāpā-nē āp'lyā tsāk'rās sāngit'lē,
I fit am-not' But the-father-by his-own to-servants it-was-told,
 'uttam dzhagā ānūn tyā-chē āngā-var ghālā. Āni tyā-chyā
'the-best robe having-brought his the-body-on put. And his
 hātāt ang'li va pāyāt d'zōdā ghālā Mag āpan jēū-
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat
 āni ānand kar'ñ, k'ñ-k'ñ, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make. because, this my son dead was, he
 phirūn jivant dzhālā. va hārav'lā hōtā, tō sāpad'lā āhē' Tēvhā tē
again alive became, and lost was, he found is.' Then they
 ānand kar'ñ lig'lē
joy to-make began

Tyā-velēs tyā-tsā vadil putra śētāt hōtā Mag tō gharā-dzaval
At-that-time his elder son in-field was. Then he house-near
 yēūn pāhōts'lyā-var tyā-nē rādy va nāts aihuē Tēvhā
having-come arriving-after him-by music and dancing was-heard. Then
 tsāk'rāt'il ēkās hōlārūn tyā-nē vichār'lē, 'hē kāy āhē'
servants-in-from to-one having-called him-by it-was-asked. 'this what is?'
 Tyā-nē tyā-lā sāngit'lē k'ñ, 'tud'yhā bhāū ālā āhē; āni tō
Him-by him-to it-was-said that, 'thy brother come is; and 'he
 tujhyā bāpā-lā sukh'rūp milālā mhanūn tyā-nē mōthī jēr'nāval lēli
thy father-to safe was-got therefore him-by great feast made
 āhē' Tēvhā tō rāgār'lā āni āt d'zāi-nā. Mhanūn tyā-tsā
is' Then he got-angry and inside would-not-go. Therefore his
 bāp bāhēr yēūn tyās sam'dzhāv'ñ lōg'lā Parantu tyā-nē bāpā-lā
father out having-come him to-persuade began. But him-by father-to
 uttar dilē k'ñ, 'pahā, mī it'k'ñ varshē tujhī tsāk'rī kar'tō,
reply was-given that, 'see, I so-many years thy service am-doing,

āni tujhī ādnyā mī kadhī-hī mōd'li nāhī. Tarī myā āp'lyā
and thy order (by)-me ever-even was-broken not. Yet by-me my-own
 mitrā-barōbar chain karāvī mhamūn tvā ma-lā kadhī
friends-with merriment should-be-made saying by-thee me-to ever
 karādū hī dilē-nāhīs. Āpi jyā-nē tujhī sampatti
a-kid even given-was-not-by-thee. And whom-by thy property
 kadz'binī-barōbar udhyasth kēli tō tudzhā putra jēvhā ālā
harlots-with squandered was-made that thy son when came
 tēvhā tyāsāthī mōthī jēv'nāval kēlis.' Tēvhā tō tyās
then his-sake-for great feast was-made-by-thee.' Then he to-him
 mhanālā, 'mulā, tū nēh'mī ' mājhyā-barōbar āhēs, āni mājhī sarv
said, 'son, thou always me-with art, and my all
 māl'mattā tujhī-ts āhē. Parantu harsh va ānand hōnē yōgya āhē.
property thine-alone is. But delight and joy to-be proper is.
 Kāran-kī, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
Because, thy brother dead was, he again alive became; and
 harav'lā hōtā, tō sāpaqlā.
lost was, he was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिलें। पण गोविंदाचें सन वळेंना। त्याचें मनांत डाक्करीचा धंदा शिकावा असेंच भरलें होतें। आणि डाक्करीचा धंदा शिकण्याचें त्या दिवसांत तसें फारमें साधन नव्हतें। एकुलता एक मुलगा घोडेसैं अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठें-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्करा-जवळ राहून डाक्करी धंदा शिकून लवकर डाक्करी करूं लागावें। नारायण-रावांनीं तसें-ही सांगितलें कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्करी-कालेजात तुला घालतों। पण नाहीं। शेवटी मुलाचा नाद पुरवावा असें मनांत आणून त्यांनीं डाक्कर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्यानें या गावांत डाक्करी-धंदा करूं नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचें कबूल केलें ॥

[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyan-rāvā-nī	āp'lyā-kadūn	pushkal	sāngūn	pāhilē.	Pan		
Narayan-Rao by	himself-by	much	having-told	it-was-seen.	But		
Gōvindā-chē	man	valē-nā.	Tyā-chē	manāt	dākt'ri-tsā-dhandā		
Govind-of	mind	would-not-move.	His	in-mind	the-medical-profession		
śikāvā	asē-ts	bharlē	hōtē.	Āni	dākt'ri-tsā-dhandā		
should-be-learnt	so-only	entered	was.	And	the-medical-profession		
śik'nyā-chē	tyā	div'sāt	tasē	phār'sē	sādhana navh'tē.	Ēkul'tā	ēk
learning-of	those	in-days	so	considerable	means	was-not.	Single one
mul'gā,	thōdē-sē	adhik	ingraji	śikūn	taṣār	dzhālā,	mhan'jē
son,	a-little	more	English	having-learnt	educated	(if-)became,	then
kōthē-tari	chik'tūn	dyāvā.	Nauk'ryā	tyā	div'sāt		
somewhere	having-employed	should-be-given	Employments	those	in-days		
sahadz	lāgat,	āni	nauk'ri	lāg'li,	mhan'jē	badh'ti-hi	
easily	used-to-be-got,	and	employment	(when-)was-got,	then	promotion-also	
lav'kar	hōi.	Pan	Gōvindā-tsā	nād	ēk	Ātā	adhik ingraji
rapid	used-to-be.	But	Govind-of	hobby	(was-)one.	Now	more English
na	śik'tā	āp'lyā	śēdžārī-ts	as'nūryā	dākt'ri-dzaval		
not	learning	his-own	in-the-neighbourhood-just	being	the-doctor-near		
rāhūn	dākt'ri	dhandā	śikūn	lav'kar	dākt'ri		
having-lived	the-medical	profession	having-learnt	soon	medical-practice		
kaṣṭ	lāgāvē	Nārāyan-rāvā-nī	tasē	hī	sāngutlē	kī,	'tū
to-make	should-be-begun.	Narayan-Rao-by	that	also	was-said	that,	'thou
ān'khi	ingraji	śik,	mhan'jē	navin	ughad'lēlyā	dākt'ri	kālējāt
still-more	English	learn,	then	newly	opened	the-medical	in-college
tu-lā	ghāl'tō.	Pan	nāhī.	Śev'ti,	'mulā-tsā	nād	pur'vāvā,
thee	I-will-put.'	But	no.	At-last,	'the-son-of	hobby	should-be-satisfied,'
asū	manāt	ānūn	tyā-nī	dāktar	Dāmōdar-rāvās	āp'lyā	
so	in-the-mind	having-brought	him-by	doctor	to-Damodar-Rao	his-own	

mulā-tsū	hētu	kal'vūn	tyās	dzaval	karāvā	āsī
<i>son-of</i>	<i>intention</i>	<i>having-informed</i>	<i>to-him</i>	<i>near</i>	<i>he-should-be-made</i>	<i>such</i>
vinantī	kēli ;	āni	tyā-nī-hī,	'mī	tyā-lā	śik'rūn
<i>request</i>	<i>was-made ;</i>	<i>and</i>	<i>him-by-also,</i>	<i>'I</i>	<i>him</i>	<i>having-taught</i>
kar'tō	Pan	tayār	dzhālyā-nantar	tyā-nē	yā	gāvāt
<i>make.</i>	<i>But</i>	<i>prepared</i>	<i>becoming-after</i>	<i>him-by</i>	<i>this</i>	<i>in-town</i>
						<i>the-medical-</i>
dhandā	karū	naṇē.	Asā	atī-var	tyās	āp'yā
<i>profession</i>	<i>to-make</i>	<i>it-is-not-proper.</i>	<i>Such</i>	<i>condition-on</i>	<i>him</i>	<i>his-own</i>
						<i>hand-</i>
khālī	vidyārthī	mhanūn	ghēṇā-chē	kabūl	kēlē	
<i>under</i>	<i>an-apprentice</i>	<i>as</i>	<i>taking-of</i>	<i>promise</i>	<i>was-made.</i>	

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāthī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambois in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāthī sub-dialects. The real home language is the Marāthī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāthī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāthī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāthī, shading off into Khāndēsi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāthī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii

No specimens have been received of the Marāthī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkanī, which is entirely different from Kōṅkanī proper, in the north, and Thāk'ri in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāthī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāthī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāthī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāthī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāthī is further spoken all over the Bhōr State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went

In Sholapur the same form of Marāthī is the principal language in the north and the west.

Marāthī is also the principal language of the northern part of the Akalkot State and of Pili and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāthī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāthī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇbis. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāthī. The figures returned for the different Talukas are as follows:—

Gokak	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Athni	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	10,000
Chikodi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	85,000
Belgaum	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	82,582
Paragad	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	4,000
Khanapur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	48,381
Sampten	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	500
TOTAL																				264,463, or, in round numbers, 265,000

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-nē* and *tyā-nē*, by him. The numeral 'one' is written *yāk*, a state of affairs which is common in many parts of the territory in which Marāthī is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out; *yēvun*, having come. The verb *hōnē*, to become, forms the past tense *ḍāhālā*, where Standard has *ḍhālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāthī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāthī is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāthī spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *mu-lā hōkarā suddhā dilē-nāhita*, to-me a-kid even has-not-been-given-by-you; *ēla mēḍarānī tumhī dēt āhāta*, you have given a feast.

In the Southern Jaghir States Marāthī is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *ataghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdurg.

As in the neighbouring Belgaum dialect the past tense of the verb *hōnē*, to become, is *ḍāhālā* and not *ḍhālā*.

As will have appeared from the preceding remarks Marāthī is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

(STATE KOLHATUR.)

Kōnā ēkā manushyāsa dōna mulagēhōtē. Tyāntila dhākatā āpalyā bāpāsa mhanālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpalī jinagi tyā-nā vātūna dili. P'udhē phār divasa lōtalē nāhita tō-tsa dhākatyā-nē tī sarva dzamā-karūna ēkā dūra-ohyā dēśā-ohyā mārga dhārīlā, āni tōthē udhalēpanā-nē vājūna āpalā aivadza gamāvilā.

Standard Marāthī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāthī assumes in the Central Konkan.

Marāthī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāthī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāthī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *ām*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-ehē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.

[No. 4.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्यांपैकीं धाकटा बापास
म्हणाला, बावा माम्बा हिगाची जिनगी मला द्या । म्हणून बापानें आपली
जिनगी दोघां-मध्ये वांटून दिली । दोघ्याच दिवसांनीं धाकटा मुलगा आपली
सर्व जिनगी घेऊन देशांतरास गेला; व तेथें त्यानें चैनवाजी-मध्ये आपली
सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या
देशांत एक मोठा दुष्काळ पडला । व त्या-मुळे त्यास पारददात पडूं लागली ।
नंतर तो एका गृहस्था-कडे जाऊन राहिला । त्या गृहस्थानें ह्याला आपले शेतांत
डुकरें राखण्यास ठेविलें ।

Kōnā	ekā	mān'sās	dōn	mul'gē	hōtē.	Tyā-paikī	dhāk'tā
Certain	a	to-man	two	sons	were.	Them-from-among	the-younger
bāpās	mhanālā,	'bābā,	mājhyā	hīsā-chi	jin'gi	ma-lā	dya'
to-the-father	said,	'father,	of-me	share-of	property	me-to	give'
Mhanūn	bāpā-nē	āp'li	jin'gi	dōghā-madhyē	vātūn		
Therefore	the-father-by	his-own	property	both-among	having-divided		
dili	Thōdyā-ts	div'sī-nī	dhāk'tā	mul'gā	āp'li	sarv	
was-given	A-few-only	days-after	the-younger	son	his-own	all	
jin'gi	ghēūn	dēsāt'rās	gōlā;	va	tēthē	tyā-nē	
property	having-taken	to-another-country	went;	and	there	him-by	
chain-bāpī-madhyē	āp'li	sarv	jin'gi	ndarīlī.	Tyā-tsā	sarv	
merry-making-into	his-own	all	property	was-squandered.	Him-of	all	
paisā	hyā	riti-nē	khart's	dzhālyā-var	tyā	dēsāt	ek
money	this	manner-by	spent	having-become-after	that	into-country	one
mōthā	dushkāl	pad'lā;	va	tyā-mulē	tyās	phār	dādāt
mighty	famine	fell;	and	that-for	to-him	great	difficulty
Nantar	tō	ekā	grihasthā-kadē	džāūn	rāhīlā.	Tyā	grihasthā-nē
Then	he	one	householder-to	having-gone	lived.	That	householder-by
āp'lē	ētāt	duk'rē	rākhn'yās	thēvilē.			
his-own	into-field	swine	to-keep	it-was-kept.			

The dialect of Basim was originally reported to be the Dekhan form of Marāthī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāthī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāthī literature, as is the case in all Marāthī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāthī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkanī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāthī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāthī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāthī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāthī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāthī of the Dekhan. In some points, however, it has features similar to the Marāthī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *u* for *u*; dropping of aspirates; dropping of *v* before *i*, *ē*, and *ā*; insertion of *u* before other vowels, and so on. Compare *tata* for *tēlhē*, there; *kuni* for *kōni*, some one; *nāi* for *nāhē*, not, *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-ni*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property; *tyā-chyā mulās mī lai phat'hē mār'lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक् मानसाला दोन ल्योक होते । त्यातला ल्हानगा वापास म्हंठला, वावा, माजे वाठनीचा माल मला दि । मग लेन वाठनी करून दिलि । मग घोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उदळेपन करून समदि जिंढगी हाळ केला । मग समदि जिंढगी हाळ केल्या-वर मोठा दुकळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक् मानसा-जवळ चाकरी राहिला । लेन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोठ भराव म्हंठला । तरी त्याला कुनी काईच दिले नाई । मग त्यो सुट्टी-वर येवून-श्यानि म्हंठला, माज वापाच किति चाकरासनि पोठभर खायाला है । आनि म्या भुकीन उपासि मरतो । मी उटून वापा-कड जाईन, आनि तेला म्हनू की, वावा रे, म्या आकासचा इरुइ आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल वापा-कडेस गेला । त्यो अजून दूर हैस्तवर वाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा सुका घेतला । मग ल्योकान त्यासनि म्हंठल वावा, परलोकाचे इरुइ आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग वापाची चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द वारू । का म्हंठल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुगाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर लेन गाना वजाना ऐकल । तवा गड्यातला योक् गडीस बोलावून इचारला, है काय है । लेन त्यासनि सांगिटले की, तुजा भाउ आला है । आनि त्यो तुजा वापास कुगाल मिळाला म्हनून-साटि मोठ जीवन केला है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता वाप भाइर येऊन-श्यानि त्यासनि समजावू

लागला । भग ल्येन बापाला फिरून बोलला की, वग, इतका बरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोवती-बरावर चैन करन्यास तु मला कवाच शेळीचि पिल्लू वि दिला नाई । आनि तुज जिन्दगी कसविनीचे-बरावर समदि हाळ केल्याला हा तुजा ल्योका आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा ल्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुशालि कराव ह्यो रास्त है । का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है ॥

[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kuni yōk mām'sālā dōn lyōk hōtē Tyāt'lā llhān'gā
Certain one man-to two sons were. Them-in-from the-younger
 bāpās mhan't'lā, 'bābā, mādzē vāt'nī-tsū māl ma-lā dē. Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then
 tyēn vāt'nī karūn dilli. Mag thōd'kyā dī'sū-ni dāk'tā
him-by share having-made was-given. Then a-few in-days the-younger
 lyōk sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās
son all property together having-made having-taken far to-a-country
 gōlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag
went There spendthriftness having-made all property ruin made Then
 sam'di jind'gī hāl kēlyā-var mōtā dukūl pad'lā. Tyā-mul tyās-ni
all property ruin made-after great famine fell. Therefore to-him
 ad'chan hōvū lāg'li. Tavā tak'da-ts yōk mām'sā-dzaval tsāk'rī
difficulty to-become began Then there one man-near in-service
 rāhilā Tyēn tyās-ni dukar iāk'yā-lā āp'lē sētī-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed
 dilā Tavā duk'rā-ni khānō-tsa pēnd khāvūn-śyāni āp'la pōt
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly
 bhārāva mhan't'lā Tarī tyū-lā kunī kāi-ts dilē
should-be-filled he-thought. Yet him-to by-anybody anything was-given
 nāi. Mag tyō suddi-var yēvūn-śyāni mhan't'lā, 'mādzā bāpā-tsa kitī
not. Then he senses-on having-come said, 'my father-of how-many
 tsāk'rās-ni pōt-bhar khāyālā hai āni myā bhukēn upāsi mar'tō
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.
 Mī utūn bāpā-kada dzāin, āni tō-lā mhanū kī, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,
 myā ākās-tsa-rudd āni tujyā mhōr pāp kēlā hai Atā-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from
 myā tudza lyōk mhan'nyā-lā lāyak nhava āp'lē tsāk'rī-tsō gadyā-vāni
I thy son to-be-called sit am-not Thy-on service-of servant-like
 ma-lā thēv'' Mag tyō utūn āp'la bāpā-kadēs gōlā Tyō adzūn
me-to keep'' Then he having-risen his-own father-to went. He yet

dūr hai-stavar bāp tyē-lā pāhūn kal'kalūn
far is-meanwhile the-father him-to having-seen having-taken-pity
 dhāvūn-śyāni tyē-tsū galyās miti ghāt'li, āni tyē-tsā mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
 ghēt'lā. Mag lyōkān tyās-ni mhan't'la, 'bābā, par'lōkā-tsē-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-neat-world-of-against
 āni tujyā mhor myā pāp kelyā. Atā-pāsūn tudzā lyōk mhan'nyās
and of-thee before by-me sin is-done Now-from thy son to-be-called
 myā lāyak nāi.' Mag bāpā-ni tsāk'rās sāngit'lā, 'tsāng'la
I fit am-not.' Then the-father-by to-servants it-was-told, 'good
 ang'rākā ānūn tyās-ni ghālā. Tyē-tsē hātā-mandi āng'ti, ānik
a-coat having-brought to-him put. His hand-on a-ring, and
 tyē-chā pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā
his on-the-feet a-shoe put Having-eaten joy we-shall-make. Why
 mhan't'la, tar, hyō lyōk mēlyālā, phirūn vāts'lā hai; gamāvūn
(if)-it-is-said, then, this son had-been-dead, again recovered is; having-lost
 gelyālā, milālā hai.' Tavā tē kuśāl dzālē.
he-had-gone, got he-is' Then they joyous became.

Tavā tyē-tsā thōr'lā lyōk sētāt hōtā. Tyō gharū-pāsi ālyā-var
Then his eldest son in-the-field was. He house-near coming-on
 tyēn gānā badzānā aik'la. Tavā gadyāt'lā yōk gadis
him-by singing music was-heard. Then servants-in-being one to-servant
 bōlāvūn itsār'lā, 'hē kāy hai?' Tyēn tyās-ni sāngit'lē kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl milālā
'thy brother come is. And he thy to-father safe was-got
 mhanūn-sāti mōt jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
therefore great a-feast made is.' Then he anger-to having-come in
 dzāi-nā. Yē-chyā-kar'lā bāp bhāir yēūn-śyāni tyās-ni sam'dzāvū
would-not-go. Of-this-for the-father out having-come to-him to-persuade
 lāg'lā. Mag tyēn bāpā-lā phirūn bōl'lā kī, 'bag, it'ka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
 varīs tuji tsāk'ri kar'tō, tuji gōtt myā kavā-ts mōd'li nāi. Tārī
years thy service I-do, thy story by-me ever was-broken not. Still
 myā mādzc sōb'ti-barābar chain karanyās tu ma-lā kavā-ts
I of-me friends-with merriment to-make (by)-thee me-to ever
 śēji-ohi pillū-bi dilā nāi. Āni tudzā jind'gī kas'binī-tsē-barābar
sheep-of young-one-even was-given not. And thy properly of-harlots-with
 sam'di hāl kelyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsāsāti
all waste made, this thy son come is, therefore him-for

mōṭa jēvan kēla hais.' Tavā tyēn tyās mhanṭ'lā kī, 'lēkā,
great a-feast made is-by-thee. Then him-by to-him it-was-said that, 'son,
 tu hamēshā māḍzē-sangāt hai. Māḍza samṛda jind'gī tuṭi-ts hai.
thou always of-me-with art My all property thine-alone is.
 Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhanṭ'lā, tar,
But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
 hyō tudzā bhāu mēlā hōtā, tyō phurūn jivant 'džālā hai; āni
this thou brother dead was, he again alive become is; and
 gamāv'lā hōtā, tyō mlālā hai.'
lost was, he got is'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāthī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāthī Kunbis in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kulvādī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kulvādī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāthī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows.—

Singular 1	<i>hāvu</i>	Plural 1	<i>hāy</i>
2	<i>hās</i>	2	<i>hāy</i>
3	<i>hāy</i>	3	<i>hāt</i>

Similarly we also find forms such as *tu mār'tēs*, thou strikest; *tō mār'tāy*, he strikes; *tumī mār'tyāsi*, you strike; *tyānī mār'tyāt*, they strike. In the past tense we find forms such as *tyān mār'tyān*, he struck, *tyānī mār'tyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'sūli*, you will strike; *tyānī mār'tyālī*, they will strike.

In other respects Kulvādī does not seem to differ from the usual form of Marāthī spoken in the Dekhan.

The Marāthī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp'lā* (for *āp'li*) *sarv jind'gī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj'vānī dilē*, thou gavest a feast, *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāthī. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या वापाला म्हणाला की, बावा जिन्दगी-पैकी माझे हिशाला घेणार भाग मला दे । तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायाला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोटा भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटाभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इधून माझ्या बापा-कडे जावून म्हणतो की, बावा मी तुमच्या-पुढे व परलोका विसरु पाप केले । आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे वोलून तो आपला बावा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बावा, परलोका-विसरु व तुमच्या समक्ष पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या वीटात आंगठी घाला, आणखी पायात जोडे घाला । अम्ही जेवण करून धानंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला। सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा धोरला मुलगा शेता-मध्ये होता। शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला। तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरचित येवून भेटला-सुळे तुम्हा वाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे। हे ऐकून तो रागावून घरा बाहेर उभा राहिला। तेव्हा त्याचा वाप बाहेर येऊन त्याला विनंती करू लागला। त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे। तुमचा अन्ना मी कधी-ही मोडलो नाही। असे असून माझ्या स्नेही वरोवर चैनि करायाला मला कधी-ही सवड दिले नाही। परन्तु तुम्हा सर्व संपत रांडवाजीने हरलेला तुम्हा मुलगा आल्या वरोवर तू त्याच्या करिता मेजवानी दिले। त्याला वाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे। आता तू आनन्दी व संतोषी व्हावा असावा होतास। कारण हा तुम्हा वंशु मेलेला जीवंत आहे आणि गेलेला सापडला आहे ॥

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Ek	manushyā-lā	dōn	mulē	hōtē.	Āni	tyā-paiki			
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>And</i>	<i>them-from-among</i>			
dhāk'tā	mul'gā	tyā-chyā	bāpā-lā	mhanālā	kī,	'bābā,			
<i>the-younger</i>	<i>son</i>	<i>his</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'father,</i>			
jind'gi-paikī	mājhē	hiśā-lā	yēnār	bhāg	'ma-lā	dē.' Tēvā			
<i>the-property-from-among</i>	<i>my</i>	<i>share-to</i>	<i>to-come</i>	<i>portion</i>	<i>me-to</i>	<i>give.' Then</i>			
tyā-tsā	bāp	āp'lā	jind'gi	vibhāg-karūn	dilā.	Kāhi div'sā-nantar			
<i>his</i>	<i>father</i>	<i>his-own</i>	<i>property</i>	<i>having-divided</i>	<i>gave</i>	<i>Some days-after</i>			
lahān	mul'gā	āp'lā	sarv	jind'gi	ghēvūn	dūr	dēśā-lā		
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>a-far</i>	<i>country-to</i>		
gēlā.	Tēthē	tō	āp'lā	sarv	jind'gi	laphangiri-nē	nās-kēlā.	Tō	
<i>went.</i>	<i>There</i>	<i>he</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>riotous-living-by</i>	<i>squandered.</i>	<i>He</i>	
āp'lā	sarv	jind'gi	kharts-kēlyā-nantar	tyā	dēśāt	mōthā	dushkāl		
<i>his-own</i>	<i>all</i>	<i>property</i>	<i>had-expended-after</i>	<i>that</i>	<i>in-country</i>	<i>a-great</i>	<i>famine</i>		
pad'lā.	Tēvā	tō	āp'lā	pōtā-lā	kāhi	nāhī	asē	pāhūn	tyā
<i>fell.</i>	<i>Then</i>	<i>he</i>	<i>his-own</i>	<i>belly-to</i>	<i>anything</i>	<i>is-not</i>	<i>so</i>	<i>seeing</i>	<i>that</i>
gāvā-paiki	ekā	grihasthā-chī	gharī	dzāvūn	rāhilā.	Tō			
<i>village-from-among</i>	<i>one</i>	<i>householder-of</i>	<i>to-house</i>	<i>having-gone</i>	<i>remained.</i>	<i>That</i>			
grihasth	tyā-lā	duk'ra	samrakshan	karīyā-lā	āp'lā	śētā-lā	pāthavilā.		
<i>householder</i>	<i>him-to</i>	<i>swine</i>	<i>protection</i>	<i>to-make</i>	<i>his-own</i>	<i>field-to</i>	<i>sent.</i>		
Tēthē	tō	duk'ra	khānyā-chī	pōndī-nē	āp'lā	pōt	bharāyā-lā	ichchhā	
<i>There</i>	<i>he</i>	<i>swine</i>	<i>eating-of</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kēlā,	tari	tē	sudhā	tyā-lā	kōnī-hī	dilā	nāhī.	Tēvā	tō
<i>made,</i>	<i>yet</i>	<i>that</i>	<i>even</i>	<i>him-to</i>	<i>by-anybody-even</i>	<i>was-given</i>	<i>not.</i>	<i>Then</i>	<i>he</i>
suddhi-var	yēvūn	asē	mhanālā	kī,	'mājhyā	bāpā-dzaval	pushkal		
<i>senses-on</i>	<i>having-come</i>	<i>so</i>	<i>said</i>	<i>that,</i>	<i>'my</i>	<i>father-near</i>	<i>many</i>		
nav'k'rā-lā	pōt-bhar	ann	miltō;	asē	asūn	mī	up'vāsa	mar'tō.	
<i>servants-to</i>	<i>belly-full</i>	<i>food</i>	<i>is-got;</i>	<i>so</i>	<i>having-been</i>	<i>I</i>	<i>starvation-by</i>	<i>am-dying.</i>	
Mī	ūtā	ithūn	mājhyā	bāpā-kadē	dzāvūn	mhan'tō	kī,	"bābā,	
<i>I</i>	<i>now</i>	<i>from-here</i>	<i>my</i>	<i>father-to</i>	<i>having-gone</i>	<i>say</i>	<i>that,</i>	<i>"father.</i>	

mī tujhyā pudhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā
I of-thee before and next-world-against sin did, now your son
 mhanūn ghyāyā-lā mī yōgy nāhi; ma-lā tum-chyā nav'k'rā-paiki
having-said to-take I worthy am-not; me-to your servants-from-among
 ōk karūn ghyā.''' Asē bōlūn tō āp'lā bābā-kadē gēlā Tō
one having-made take.''' So having-said he his-own father-to went. He
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōthyā
yet far was just-then his father him having-seen great
 antahkarunā-nē tyā-chyā-kadē palat dzāvūn tyā-chyā gal'yā-lā mīti
compassion-with him-of-towards running having-gone his neck-to embracing
 ghālūn chumbilā. Tēvā tō mul'gā mhanālā kī, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-
 viruddh va tum-chyā samaksham pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your
 mul'gā mhanūn ghyāyā-lā yōgy nāhi.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father
 āp'lā nav'kār lōkā-lā asē sāngit'lā kī, 'uttam prakār-che āngar'khā
his-own servant people-to so told that, 'the-best sort-of a-coat
 āpūn tyā-lā ghālā; tyā-chyā hōtāt āng'thī ghālā, ān'khi
having-brought him-to put; his on-finger a-ring put, and
 pāyāt dzōdō ghālā; ambī jēvan karūn ānandā-nē rāhū;
on-feet shoes put; we feeding having-done gladness-with will-live;
 kāran hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive
 āhē; gēlā hōtā, tō ātā mījālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this - having-heard joy
 dzhālā
became.

Tyā-tsā thōr'lā mul'gā sētā-madhē hōtā Sētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming
 gharā-dzaval mīty āni gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'
 mhanūn āp'lā nav'k'rā-paiki ēkā-lā bōlāvūn vichār'lā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked 'Thy
 sahōdar ālā āhē,' mhanūn tō nav'kar sāngit'lā; 'ān'khi tō punah
brother come is,' having-said that servant told; 'and he again
 surakshit yēvūn bhē'lā-mulō tudzhā bāp mēy'vāni, vagairē,
in-good-health having-come met-because thy father feast, etc,
 ānandā-tsā krity kēlā āhē.' Hē aikūn tō rūgāvūn
rejoicing-of action done is' This , having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēr-hā tyā-tsā bāp bāhēr yēun
house-outside-of standing remained. Then his father out having-come
 tyā-lā vinantī karū lāg'lā. Tyā-lā mul'gā bōl'lā kī, 'pahā, mī it'kē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhī-hī mōd'lō
days your service doing am, your order I ever-even broke
 nāhī; asē asūn mājhya snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hī
not; so having-been my friends-with merriment to-make me-to ever-even
 savad dilō nāhī. Parantu tudzhā sarv sampat rānd-bāji-nē har'lēlā
liberty given not. But thy all wealth harlotry-by who-has-roasted
 tudzhā mul'gā ālyā-barōbar tū tyā-chyā karitā māj'rānī dilē'
thy son came-as-soon-as thou of-him for a-feast gavest.'
 Tyā-lā bāp sāngit'lē kī, 'tū nēh'mī mājhya-dzaval as'tōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
 sarv jind'gī tudzhā-ts āhē. Ātā tū ānandī va santōshi v'hāvā-
all property thine-alone is. Now thou happy and contented shouldst-
 asāvā-hōtās; kāran hā tudzhā bandhu mēlēlā, jīrant āhē; āni gēlēlā,
have-been; because this thy brother dead, alive is; and gone,
 sēpad'lā āhē.'
found is.'

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती। ते येक दिवस फिरण्यास गेले। जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली। हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाजन ठाकील। खाल्या-वर तुम्हा जन्म नाहिसा होतो। हे न ऐकता कोली वाघाच्या घरात गेली। सायंकाळी वाघ आपल्या घराला आला। हे पाहून कोला कीलीस, मूल कशासाठी रडतात, म्हणून विचारला। त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली। त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला। हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली। तेवडे वाघ ऐकून, सला मारतात, म्हणून पकून गेला। इतक्यात मूल घोर भाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले। वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir'nyās gēlē.
A fox and a-woman there-were. They one day to-walk went.

Ḍrātā-nā vātē-madhē yēk vāghā-tsā ghar hōtā, tō pāhūn
While-going the-way-on one tiger-of house was, that having-seen

kōli, 'mī irthē-ts prasūt-hōtō,' mhanū lāg'li. Hē aikūn
the-woman, 'I here-only deliver,' to-say began This having-heard

kōlā mhanālā kī, 'aga rāndē, vāgh sāyankālī yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come

tu-lā khāūn tākīl; khāyā-var tudhā jann nāhi-sā
there-to having-eaten will-throw; having-eaten-after thy life nothing-like

hōtō.' Hē na aik'tā kōli vāghā-chyā gharāt gēli.
will-be ' This not hearing the-woman the-tiger-of in-the-house went.

Sāyankālī vāgh āp'lyā gharā-lā ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came This having-seen the-fox

kōlis, 'mūl kaśā-āthī rad'tāt?' mhanūn vichār'lā. Tyā-lā
to-the-woman, 'children what-for are-crying?' so asked. That-to

tī, "'vāghā-tsā mās dē," mhan'tāt,' mhanūn sāngit'li. Tyā-lā kōlā,
she, "'tiger-of flesh give," (they)-say,' so told. That-to the-fox,

'ānūn dilō-āhē kī,' mhanūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This

aikūn kōli, 'tō sag'lē samp'lē,' mhanūn sāngit'li.
having-heard the-woman, 'that all was-finished,' so she-told.

Tēv'dē vāgh aikūn, 'ma-lā mār'tāt,' mhanūn palūn
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run

gēlā. It'kyāt mūl thōr dzhāli āni ā
went. In-the-meantime the-children grown-up became and the-mother

va mūl mūlūn āp'lyā gharā-lā dzhān prapañch
and the-children together their-own house-to having-gone worldly-living

karū lāg'lē. Vāgh tō gēlēlē pāhūn āp'lyā gharā-lā ālā.
to-do began. The-tiger they gone having-seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying?' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarāṭī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarāṭī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkanī, the connecting links being Sangamēśvarī and Bāṅkōṭī on one side, and Kudālī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kun'bis of Poona and the Thākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Sangamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkanī. It is not, however, a dialect of Kōṅkanī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkanī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation. To the former class belong Bāṅkōṭī, Damani, Ghāṭī, Māoli, and Sangamēśvarī; to the latter Āgrī, Bhaṇḍārī, Dhan'gari, Karhādi, Kiristār, Kōli, Kun'bi, Par'bhī, and Thāk'ri. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Proceeding from the north the details are as follows.

A dialect called Parbhī has been returned as spoken by nearly the whole Marāthī speaking population of Bombay and Thana as far north as Damani. Parbhī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Parbhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damani in the north round Damani.

The number of speakers has been estimated as follows for the use of this survey. —

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan. They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Mundā tribes, who are commonly denoted as Kōls. The Kōlis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōlis, the Son Kōlis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōli has been returned as a separate dialect from Bombay, Thana, Kolaba and Jangha. The local estimates of the numbers of speakers are as follows: —

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Jangha	6,000
TOTAL	189,186

The native Roman Catholic Christians of Thana are usually called Kriṣṭīy by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kriṣṭīy, and their number has been estimated for the purposes of this survey at 25,500.

The Kunbīs or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kunbīs, the Marāthā or Dekhan Kunbīs, and the Pāchhalāṣīs. They everywhere speak the local language of their district. Thus the Kunbīs of Khandesh speak a form of Khāndeśī. See Vol ix, Part ii.

Thana	.	.	.	.	.	.	.	.	.	.	.	.	.	350,000
Jinjira	.	.	.	.	.	.	.	.	.	.	.	.	.	18,000
														Total	368,000

Āgarī.

Dhanagarl.

[illegible]

Bhāndārī.

[illegible]

Thank you.

Kolaba	.	.	.	.	.	.	.	.	.	.	.	.	.	10,405
Nasik	.	.	.	.	.	.	.	.	.	.	.	.	.	15,000
														25,405
												TOTAL	.	25,405

Karhādī.

Sangamēśvari is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkani Standard of Marāthi from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōnkanī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows:—

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
Total	1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōnkanī, but who have since been stated to speak the ordinary Marāthi of the district. We thus arrive at an estimated number of 1,332,800 speakers of Sangamēśvari. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bānkōṭī, i.e. properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows:—

Ghāṭī	2,000
Māoli	35,000
Total	37,000

All these so-called dialects are closely related. They are merely local forms of the current Marāthi of the Konkani Standard. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech:—

Parabhi	160,000
Koli	189,184
Kanistār	25,300
Kanabi	368,000
Agari	22,826
Dhanagari	1,750
Dhāndari	8,663
Thākari	25,105
Karhadi	2,000
Sangamēśvari	1,332,800
Bānkōṭī	1,787
Ghāṭī and Māoli	37,000
TOTAL	2,174,917

To this total must be added the speakers of a few broken dialects, *viz.*, Kātkarī or Kāthōdī, Vārī, Vādral, Phudgi and Sāmvedi. They will be dealt with below. We thus arrive at the following grand total :—

[illegible]

The most typical form of the Konkani Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purān' and is highly popular with the Catholic Christians of Thana.

AUTHORITIES—

GUIMARAES, FRANCISCO VAS DE,—*Declaração novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombahum 1845

MITCHILL, REV. J. MURRAY,—*Maráthí Works composed by the Portuguese. Journal of the Bombay Branch of the Royal Asiatic Society.* Vol. iii, Part i, 1849, pp 132 and ff.

Grammatica da língua Concani no dialecto do Norte, composta no século xvi por hum missionario Portuguez, e agora pela primeira vez dada á estampa (por Jochim Heliodoro da Ounha Rivara)
Nova-Goa Na imprensa nacional 1858.

Gazetteer of the Bombay Presidency Vol xui, Part i Bombay 1882. Note on the language on pp 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uñhūn* and *uñhun*, having risen; *tñ* and *tñ̄*, thou; *hutñ̄* and *hōtñ̄*, I was. The final *ñ̄* of neuter bases is usually marked as short; thus, *sag¹lñ̄*, all; *duk¹rñ̄*, swine. The long forms *sag¹lñ̄̄*, *duk¹rñ̄̄*, etc., are, however, also common and seem to be more correct. *E* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēūn* and *jhēūn*, having taken; *kēlā* and *chēlā*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōt* and *pvōt*, belly; *sōnā* and *svānā*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā*, gold; *qul^hrā*, swine; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tavā*, there; *bhuka-na*, by hunger; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karñ*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlā*, from among them; *mīn*, by me, *māndzā* and *mādzā*, my; *kañlhū* and *kathū*, story, etc.

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we, *hānūn* and *ānūn*, having brought; *lāḥ^hṭē* and *lāḥ^hṭē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *ṭṭā-tsē sōḥ^hrā*, his sons

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *par^hlā*, he fell; *av^hrā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger

Cerebral *n* becomes *ṇ*; thus, *kōn*, who? *pan*, but. *N* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karḥādā Brāhmins of Bombay use the cerebral *n*. In the verb *mhan^hnē*, to say, *n* sometimes becomes *ṇg*, thus, *mhaṇṇgun*, therefore.

Cerebral *l* becomes *ḷ*; thus, *saḡ^hlā*, all; *dōlā*, an eye. *ḷ* is, however, often used exactly as is the case with *n*

Ṭ is very faintly sounded before *i*, *ī* and *ē*; thus we find *istū* and *vistū*, fire; *iṣ* and *vīṣ*, twenty; *yēḷ* and *vēḷ*, time.

In other respects the pronunciation is mainly the same as in the Dekhan

Nouns.—The oblique base is, in most cases, formed as in the Dekhan *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *ās*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Sangamēśvarī forms such as *bāpās*, to a father; *bāp^hsā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōḥ^hrīs-lā*, to a daughter; *mān^hsās-lā*, to a man.

Bases ending in *ā* often change *ā* to *vā* in the oblique form; thus, *lēḥ^hrā*, a child, obl *lēḥ^hrāvā*. The common form is, however, *lēḥ^hrā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōḥ^hryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzān*, and this form is very often used as the case of the agent; thus, *bāpās-dzān tsāḥ^hrā-lā sāṅg^hṭlā*, the father said to the servants. The suffix *ṣī* or *ṣi* is also very commonly used to form an ablative or instrumental; thus, *tsāḥ^hrān-ṣi ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*, thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōnkanī to denote young female beings, thus, *tsāḥ^hlā*, a girl (Sangamēśvarī). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Sangamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am; *āsēs*, thou art, etc. The present

[No. ८.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD

KŌLĪ DIALECT.

(BOMBAY TOWN AND ISLAND)

SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा वापासला जापला। वापुस माजा धनाचा वाँटा माना देस। तदें वापास-जून धन वाँटिलें। तदें थोड्या दिमांशी धाकल्या सोकल्यान त्याच्या वाँव्याला जवरें आलतें तवरें जकलें कवलिलें आन दूर विजा गाँवा जेला आन तटे रेलान त्याचे मेरे जवरें होतें नोतें तवरें जकलें उदलिलें। याचे मेरे अर्दी पुन नोती नी त्या गाँवांत मोठा दुकाल आयला नी तदें त्यातो खावाचे हाल होवें लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवळ झाला। तदें त्या सावकारान त्याला धारलन शेता-वर डुकरें चारावाला। डुकराँला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोटा भरलें असतें। पुन त्याला कोन देवाला नाय। तदें त्याचे डोले उघरले तदें तो जापिते। माझे वापासचे घरा कवरे चाकराँला पोटाभर रोटी लाभते न मी अटे इन रोटी मरताँय। आताँ मी अटेशीं उठताँय न वापासचे घरा जाताँय न त्याला निमगिताँय, रोय वापुस मीन परमेसराचें तुज देकत पाप केलेंय। तवाँ आजशीं माना तुजा सोकरा नय वोलवये। पन माना तूँ आजशीं चाकर लेख। अवरें जापुनशी तो त्याचे वापासचे घरा जेला। जदें त्याचे वापास-जून लांवशीं वगिलें माझा सोकरा येते तदें तो धाँवत जेला न सोकल्याला आँटी मारली। तदें सोकरा वोलते रोय वापुस मीन तुजे देखत परमेसराचें पाप केलें न आजशीं माना तुजा सोकरा नय वोलवये। त्याचे वापास-जून चाकराँला सांगितलें, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं आपुन जेवाचें मांडु नी मजा करूँ। माजा सोकरा मेलता तो विजुन जिता भायला न तो नाय भालता माना लावला। तदें ते जकले नाचावा लागले ॥